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A STUDY OF
THE RELIGIOUS ATTITUDES AND CONCEPTS
OF
THE PEOPLE OF ESCALANTE, UTAH
FROM 1876 TO 1930.

A THESIS
SUBMITTED TO THE
DEPARTMENT OF RELIGIOUS EDUCATION
OF
BRIGHAM YOUNG UNIVERSITY
IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE
OF
MASTER OF SCIENCE

BY
ELWOOD BYRON ALLRED

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A STUDY OF THE RELIGIOUS ATTITUDES AND CONCEPTS OF THE
PEOPLE OF ESCALANTE, UTAH, FROM 1876 TO 1930.

CHAPTER I
INTRODUCTION

Social groups are dynamic and never at a stay, like the individual members which compose the group. They progress or digress depending upon the nature of the changes which they bring about.

Mormonism as a social entity must of necessity change, change as surely as the position of the shadow of the oak changes as the earth revolves under the sun's rays.

In the hundred odd years of the existence of Mormonism many changes have taken place. Transitional epochs through which Mormonism has and is passing are easily discernible and of significant and far-reaching effects.

What factors have brought about these changes? Are these factors equally common and potent in every Mormon community; or do some communities change faster or slower than others; and are those changes taking courses in the same or quite opposite directions?

These are problems which commend themselves most earnestly to our attention. Since the particular Mormon community, which is the object of this study, is socially and religiously homogeneous, changes which take place will

in all probability take rather definite trends, and assume definite characteristics.

Do the people retain their traditional doctrinal attitudes, or have they departed into other types of religious thought?

The nature of the religious attitudes and concepts of the people of one of these Mormon social groups, and the factors which have determined what these attitudes and concepts are, and why they are, as they do exist, is the problem of this study.

Religious attitudes and concepts shall mean in this present study, the religious beliefs held by the members, and the way in which they ordinarily respond to those beliefs.

Statement of Problem.

The problem of this study is to determine the religious attitudes of the people of Escalante, Utah, according to age groups, with an idea of determining whether the opinions which are held by the people are different for various age groups and to determine if possible, the causes for this difference, if there be any.

Purpose of This Survey.

Escalante offers a unique example of a rare type of village or community life, similar in some respects to other distinctively Mormon communities, yet in other respects, very different.

These differences have existed from the very

beginning of the establishment of this community down to the present. The effects of these and other conditions are reflected in the social, political and religious lives of a people.

The purpose of this survey is to determine as far as possible what are the religious attitudes and concepts of these people.

Explanation of Method.

1. The material for this study was gathered by the writer by means of the questionnaire. Fifty people from the entire town of Escalante were arbitrarily selected as being representative of the three age groups studied. The writer is convinced by a very close association and acquaintance with all the people of Escalante for the past five years, that the answers given by the fifty individuals interviewed are truly representative of the particular age group each represents.

2. Ward records, carefully studied, covering the entire religious activities of the people of Escalante were selected, and minutes of Fast and Testimony meetings were selected at random for periods of time of five and ten years apart from the earliest recorded meeting down to the present time. These minutes portray the actual religious attitudes of the people of that particular period.

3. A third and final source of material is the personal testimonies or religious experiences of individuals in each of these age groups. These testimonials were given

in each case without hesitation and are in substance the same as each individual has publicly made once or many times before or since he declared them to the writer.

CHAPTER II

HISTORICAL BACKGROUND OF ESCALANTE

The valley in which the town of Escalante is located was first called Potato Valley by the early settlers. The name Potato Valley was suggested because of the abundance of Indian potatoes or artichokes found growing there when the early settlers arrived, rather than because of the abundance of cultivated potatoes produced by the Mormon settlers later.

The village founded in Potato Valley was named Escalante in honor of Padre Escalante, the Spanish priest who explored the Great Basin in 1776 and passed through the territory which now constitutes the State of Utah, just one hundred years before the settlement of Escalante, Utah, began. The settlers of Escalante did not believe that the priest Escalante had journeyed through that particular region, but the name was suggested to them by Mr. Thompson of the United States Geological Survey, at the time he made a trip through the valley. He told the settlers of Escalante's explorations and stated that at that time Utah had done nothing outstanding in the honor of his name, so the name was adopted.

Discovery and Settlement.

In 1866, during the Black Hawk War, a group of Mormon Cavalrymen in pursuit of Indians discovered Potato Valley. Settlement did not begin, however, until 1875.

In February 1876, six men from Beaver, Utah, came into the valley in search of suitable range for livestock. About the same time men from Panguitch passed over the Escalante mountains and came into the valley in search of a milder climate and explored the region for the purpose of establishing new homes. (The settlements of Panguitch and Beaver are both much older communities than Escalante.)

In the Fall of 1875 a trail was built over the Escalante mountains into Potato Valley. The first wagons entering the valley were taken apart and conveyed by pieces over places impossible for an assembled wagon to pass.

In that year the townsite was selected in the valley on the north side of the Escalante creek and farms lands comprising $22\frac{1}{2}$ acres each were allotted to each settler.

The methods used in making the survey were primitive, but proved to be effective. The exact directions, north and south, were determined by means of placing a tall pole firmly into the ground, then at midnight another pole was placed into the ground directly in alignment with the first pole and the North Star. Official surveys later show that this primitive method of determining exact north and south directions was surprisingly accurate. From this line another was drawn at right angles which gave them accurate east and west directions.

During the spring and autumn months flood waters often rushed down the Escalante creek which, during the other seasons of the year, was a mere brook meandering

through grassy meadows, with willows and cottonwood trees growing along the sides of the stream. (At present the former creek bed has become a gorge endangering the very farms situated along its banks.)

Due to these sudden flood waters the early settlers abandoned their original townsite on the north bank of the river, and decided to build upon the south side of the creek upon higher and more irregular ground.

By community effort a canal was begun in April 1876, and a company was formed on the basis of one share of water to each acre of land. This water was paid for by labor upon the construction of the canal.

It was by the recommendation of William Alvey that the townsite was changed from the north to the south side of the creek and he was first to locate on the new townsite. The first structure erected there was a cellar or dug-out about 12 feet square. This was used by the women of the settlement as a place of shelter from severe weather.

The first structure erected for public gathering was a willow bowery where Sunday religious services were held.

As loyal American citizens they observed in fitting style the Fourth of July. Its being the centennial year, the occasion was of double significance. Since no better flag could be secured, the people hoisted a striped woolen Navajo blanket upon a tall pole and unfurled it to the breeze.

Purpose for Settlement.

Most all the early settlements of Utah were made

northeast of Bryce Canyon. The population is 1055, and all are members of the Church of Jesus Christ of Latter-day Saints, or Mormons.

The present inhabitants of Escalante are either the old pioneers who moved to that locality, or the descendants of those early settlers. Only a few others have moved in during the past fifteen or twenty years. These people are nearly all related through kinship or by marriage.

The two chief economic activities of Escalante are stock-raising and farming, about 90 per cent of which is stock-raising.

Escalante is isolated by great distances and natural barriers from all other towns and cities in Utah. The nearest railroad point is at Marysvale, Utah, a distance of some ninety miles.

Only one automobile road leads into Escalante, and that is not graveled at points where it traverses the Escalante mountain range at an elevation 9,000 feet above sea level.

The country surrounding Escalante is wild, rugged and picturesque. To the west and north are lofty ranges rising to a height of from 9,000 to 10,000 feet. To the south and east lies the rugged broken desert, extending to the Colorado River - a distance of fifty miles.

The stock range has been over-grazed in the past twenty years and the soil, denuded of its vegetation, has eroded until considerable damage has been done.

The elevation of Escalante is 5700 feet above sea

level. The average mean annual rainfall is less than 12 inches and the mean annual temperature is 48.5 degrees, with the highest temperature of 87 degrees and the lowest 23 degrees below zero.

The stock owners of this community graze their herds upon the range throughout the entire year, no hay being fed to the range stock in the winter time.

Usually the stock owner employs herders, while he himself remains at home with but little responsibility or duty to demand his attention.

Other stock owners, or those who rent herds on shares, combine their herds and one member of the group cares for the stock on the range one month and the other member or members remain at home during that period of time. Then the one who spent a month with the herd returns home and the other member takes his turn.

This situation has created a great deal of leisure time, which could be used profitably by improving the homes, grading the streets, and doing other things to improve the conditions of the community. But it is not done. Escalante cannot boast one graded street or constructed sidewalk in the entire town.

Visitors to Escalante invariably observe the idleness in evidence and wonder why scores and sometimes a hundred or more able-bodied men are upon the streets and in the shops doing nothing.

Promising young men, but recently returned from

successful missionary service for the Church, often take up stock-raising, and through lack of social and religious influences soon drop into careless and indifferent habits of life.

Because of the fact that these men are away from home with their live-stock about half the time, it is difficult for them to keep in close contact with social and religious influences. They often refuse to hold church positions because they feel that they cannot do justice to them and serve as they feel the position requires.

There are very few professionally trained people in the town. In fact, the school teachers are the only people of fixed residence who have any technical training.

Itinerant dentists and oculists visit Escalante once every three months, and practicing physicians seldom visit - but once a year.

The local electrical plant has been in operation for about five years, but it has not been able to render service during the three coldest winter months of each year.

There is no piped water system in the community. The sources of water supply for house use are privately owned wells and cisterns. Many families haul water from the Escalante creek in barrels throughout the entire year.

Grammar grade school is of seven months' duration, while the high school continues nine months during the year. Most of the amusements and entertainment are sponsored by local organizations such as the high school, Mutual Improvement

Association and the L. D. S. Seminary. Occasionally a traveling troupe comes to town, and once or twice a month a movie is shown.

These locally sponsored entertainments are usually of a high moral tone and several local entertainers have acquired a surprising ability as dramatists and singers.

Old and young alike participate in the local public dances. It is surprising to a visitor to see how well and gracefully the parents and grandparents dance. It is not at all unusual to see a grandfather dancing the latest dances with ease and grace accompanied by his winsome granddaughter.

And thus life moves on in Escalante. No rush, bustle nor worry besets her. Why mar this day with the fears, rush, anxieties and fatigues to which modern industry is heir, when, for centuries ago and to come, days like these have and will come and go - days laden with subtle intriguing urge to enjoy life, rest - for are not man's days already too few and full of trouble for him to expose himself unduly to the sting of that insidious bug - Americanitis? At best, but a few more days and him the all beholding sun shall see no more in all her course, then let him live today and the next as befits her honor, letting only dire necessity of the severest expediency desecrate the day and the even tenor of his way with toil.

Picturesque, rugged, repelling, alluring, far-distant, near, mystical, home, a stranger in a strange land, beautiful, grotesque, the threat and accompanying lure of purple distances,

loneliness, the jolliest and best of good companionship. This is Escalante to one, who in the love of nature holds communion with her invisible forms and potent mystical realities.

These she has reflected in her children - idiosyncrasies of which they are entirely unconscious, yet to which they universally and irrevocably react.

CHAPTER III

A COMPARISON OF RELIGIOUS ATTITUDES OF THE INHABITANTS OF ESCALANTE

Table I represents a comparison of age groups of opinions concerning the following doctrinal points. Following each doctrinal question are the answers "yes" and "no" for each age group, then horizontally across the page to the right in the last two columns the total number of times that each "yes" and "no" was stated by each of the fifty people interviewed.

This table contains twenty three doctrinal points and occupies three pages of data.

For convenience in referring to the three age groups designation will be made by letters "A", "B" and "C". First group, ages 15 to 40 will be represented by A, second group, ages 41 to 70 by B, and third group, ages 71 to 86 by C.

TABLE I

A Comparison by Age Groups of Opinions Concerning the following Doctrinal Points.

Doctrinal Points	Age 16-40		Age 41-70		Age 71-87		Total		
	Tot.16		Tot.20		Tot.14				
	yes	no	yes	no	yes	no	yes	no	
1. I believe it to be my strict duty as a member of the L. D. S. Church to do everything I am commanded to do by the Church authorities.	15	1	20		12	2	47	3	
2. All our General Authorities (the 26) are divinely chosen, and duly inspired to direct the Church in their specific callings.	16		20		14		50	0	
3. God the Father, and His Son Jesus Christ are two separate and distinct personages.	16		20		14		50	0	
4. We are certain as to our knowledge concerning the Godhead.	15	1	20		14		49	1	
5. God is anthropomorphic (in the form of man).	16		20		14		50	0	
6. The earth will soon be renewed and become a glorious abode for the righteous.	13	3	20		14		47	3	
7. It has possibly taken millions of years for the earth to reach its present condition, and it will likely abide its present laws for many more ages to come.	13	3	14	6	6	8	33	17	
8. We are to look forward in the near future to the building of a great temple in Jackson County, Missouri.	15	1	19	1	14		48	2	
Total	119		91	53	7	102	10	374	26

TABLE I

A Comparison by Age Groups of Opinions Concerning
the following Doctrinal Points
(Continued)

Doctrinal Points	Age 15-40		Age 41-70		Age 71-87		Total	
	Tot.16		Tot.20		Tot.14		Total	
	yes	no	yes	no	yes	no	yes	no
9. We expect the "Lost Tribes" to come to Zion en masse from the "North Country" where they have been hidden.	12	4	18	2	14		44	6
10. We believe that the "Millennium" is to take place in the near future.	11	5	20		14		45	5
11. The "Millennium" will be brought about by the sudden advent of God to the earth.	9	7	10	10	8	6	27	23
12. The "Millennium" will be brought about solely by the efforts of great men and nations who desire and have the ability to check disease, war and misery and to supplant them with proper attitudes, ideals and motives for service, education and friendly co-operation.	7	9	10	10	6	8	23	27
13. This Church will never change its present principles and ordinances.	12	4	16	4	8	6	36	14
14. This Church will likely change some of its present fundamental beliefs as the changing needs of its members may appear to warrant.	9	7	8	12	7	7	24	26
15. No fundamental change in this church can or will be made without direct revelation through the Prophet, Seer and Revelator of the Church.	7	9	9	11	4	10	20	30
Total	67	45	91	49	61	37	329	111

TABLE I

A Comparison by Age Groups of Opinions Concerning
The following Doctrinal Points
(Continued)

Doctrinal Points	Age 15-40		Age 41-70		Age 71-87		Total	
	Tot.16		Tot.20		Tot.14		Total	
	yes	no	yes	no	yes	no	yes	no
16. Fundamental changes may occur as leaders in this Church see fit in their wisdom to make such changes as seem proper.	9	7	11	9	10	4	30	20
17. Next only to Jesus Christ, the Prophet Joseph Smith was the greatest religious teacher in the world's history.	16		20		14		50	0
18. Only worthy Latter-Day Saint members will be saved.	3	13	6	14	3	11	12	38
19. All moral upright people will be saved in their proper degree of merit.	16		18	2	14		48	2
20. The Latter-Day Saints have the only true church wholly free from error.	14	2	17	3	14		45	5
21. All religions contain some good, but unequally.	15	1	19	1	14		48	2
22. Is there an absolutely perfect religion in existence at present.	9	7	16	4	13	1	38	12
23. Each religious system is becoming more true and perfect as it discards non-essentials and discovers new truths while retaining the old.	14	2	17	3	13	1	44	6
Total	96	32	124	36	95	17	315	85

Several conclusions are obvious to the reader after his study of Table I, containing the 23 doctrinal points. All three groups, A, B and C, show a striking agreement in point of view. Also, these groups represent a very orthodox point of view - one held by Church members generally many years ago, but no longer regarded as literal, and in a few cases, the Church authorities have recently taught that the people were not to expect a literal fulfillment or realization of a given previously-hoped-for event, such as the building of a great temple in Missouri, or the coming of the Lost Tribes to Zion.

It will be observed however, that in some answers A and B assume a point of view departing from the traditional doctrinal attitude.

Answers from all three groups to question fifteen may be misleading unless the reader has in mind what the three groups were attempting to answer. From the fifty answers only twenty said "yes", and thirty said "no". The latter were not denying that it is the prerogative of the Church president to effect fundamental changes when revealed, but they are asserting that (question 14) it is possible for fundamental changes to take place regardless of their being initiated by the President. This explanation is justified by the reaction made to question sixteen.

All three groups are unanimous in accepting Joseph Smith as the second greatest religious teacher.

Answers to eighteen and nineteen indicate a whole-

some tolerance toward other churches, yet twenty indicate that this is not due to relative perfection of other churches, but love of human brotherhood, regardless of opinions held.

Answers to question twenty show the general esteem in which the validity of the Church is regarded, A and B deviating slightly.

It would appear that twenty-three is self-evident and one would not expect any "no's", yet there are some colored folk who would not like certain songs even if they were good.

Table II contains two age groups. The first group includes 8 males and 14 females, all under 50 years of age. The second group contains 14 males and 14 females, all over 50 years of age.

The doctrinal points in both Table I and Table II are the same.

In Table II an attempt is made to see if there are differences of opinions between males and females within the group itself as well as differences between the groups as a whole.

It will be observed that the totals in Table I and Table II, are necessarily the same, since we are dealing with the same individuals, in response to the same questions, the difference being in age groups and the classification of sex.

TABLE II

A Comparison of Opinions of Males and Females according to Age Groups concerning the following Doctrinal Points.

Doctrinal Points	Under 50 years				Over 50 years				Total	
	Male		Female		Male		Female		Total	
	yes	no	yes	no	yes	no	yes	no	yes	no
1. I Believe it to be my strict duty as a member of the L. D. S. Church to do everything I am commanded to do by the Church authorities.	8		13	1	12	2	14		47	3
2. All our General Authorities (the 26) are divinely chosen, and duly inspired to direct the Church in their specific callings.	8		14		14		14		50	0
3. God the Father, and His Son Jesus Christ are two separate and distinct personages.	8		14		14		14		50	0
4. We are certain as to our knowledge concerning the Godhead.	8		13	1	14		14		49	1
5. God is anthropomorphic (in the form of man).	8		14		14		14		50	0
6. The earth will soon be renewed and become a glorious abode for the righteous.	8		11	3	14		14		47	3
7. It has possibly taken millions of years for the earth to reach its present condition, and it will likely abide its present laws for many more ages to come.	8		10	4	8	6	7	7	33	17
Total	56	0	89	9	90	8	91	7	326	24

TABLE II

A Comparison of Opinions of Males and Females according to Age Groups concerning the following Doctrinal Points.
(Continued)

Doctrinal Points	Under 50 years		Over 50 years				Total			
	Male		Female		Male		Female			
	yes	no	yes	no	yes	no	yes	no		
8. We are to look forward in the near future to the building of a great temple in Jackson County, Missouri.	8		13	1	14		13	1	48	2
9. We expect the "Lost Tribes" to come to Zion en masse from the "North Country" where they have been hidden.	6	2	11	3	14		13	1	44	6
10. We believe that the "Millennium" is to take place in the near future	5	3	12	2	14		14		45	5
11. The "Millennium" will be brought about by the sudden advent of God to the earth.	3	5	9	5	7	7	8	6	27	23
12. The "Millennium" will be brought about solely by the efforts of great men and nations who desire and have the ability to check disease war and misery and to supplant them with proper attitudes, ideas and motives for service, education and friendly cooperation.	5	3	5	9	7	7	6	8	23	27
13. This Church will never change its present principles and ordinances.	5	3	12	2	9	5	10	4	36	14
Total	32	16	62	22	63	19	64	20	223	77

TABLE II

A Comparison of Opinions of Males and Females according to Age Groups concerning the following Doctrinal Points
(Continued)

Doctrinal Points	Under 50 years		Over 50 years		Total					
	Male	Female	Male	Female						
	yes:no	yes:no	Yes:no	yes:no	yes:no					
14. This Church will likely change some of its present fundamental beliefs as the changing needs of its members may appear to warrant.	6	2	7	7	6	8	5	9	24	26
15. No fundamental change in this Church can or will be made without direct revelation through the Prophet Seer and Revelator of the Church.	2	6	6	8	5	9	7	7	20	30
16. Fundamental changes may occur as leaders in this church see fit in their wisdom to make such changes as seem proper.	6	2	8	6	9	5	7	7	30	20
17. Next only to Jesus Christ, the Prophet Joseph Smith was the greatest religious teacher in the world's history.	8		14		14		14		50	0
18. Only worthy Latter-Day Saint members will be saved.	4	4	3	11	4	10	1	13	12	38
19. All moral upright people will be saved in their proper degree of merit.	7	1	14		13	1		14	48	2
Total	33	15	52	32	51	33	34	50	184	116

TABLE II

A Comparison of Opinions of Males and Females according to Age Groups concerning the following Doctrinal Points.
(Continued)

Doctrinal Points	Under 50 years		Over 50 years		Total					
	Male	Female	Male	Female						
	yes:no	yes:no	yes:no	yes:no	yes:no					
20. The Latter-Day Saints have the only true church, wholly free from error.	6	2	12	2	13	1	14	45	5	
21. All religions contain some good, but unequally.	7	1	13	1	14		14	48	2	
22. Is there an absolutely perfect religion in existence at present?	4	4	8	6	13	1	13	1	48	2
23. Each religious system is becoming more true and perfect as it discards non-essentials and discovers new truths while retaining the old.	7	1	13	1	13	1	11	3	44	6
Total	24	8	46	10	53	3	52	4	185	15

Answers to the first five questions in Table II show an almost unanimous agreement "yes". The only exceptions are made by five females in the first group.

Opinions differ regarding question 7. Two-thirds of the entire group believe the earth of recent creation geologically, but all the men under 50 years think it was not created by fiat, or even some 6,000 years ago, but required a greater period of time.

Answers to eight again show that there are two females apart from the rest in their thinking. The same reason may be given for both answers to the ninth and tenth questions.

Questions 11 and 12 result in reverse totals as would be assumed in the case of consistency from their points of view.

The answers to 17 show divided opinions among males and females, and between groups.

Then for the remainder of the questions they are again almost unanimous when it comes to a choice of being orthodox or unorthodox in point of view.

Table III contains a different list of doctrinal points from that of Table I and II. Table III is a comparison of the choice of opinions of male and female according to age groups.

In this table several propositions are stated relative to a given subject and a choice is made of the one believed most fully to describe or define the specific question or subject involved.

TABLE III

A Comparison of the Choice of Opinions of Male and Female according to Age Groups, concerning the Following Doctrinal Points

Doctrinal Points	Age 15-40		Age 41-70		Age 71-87		Total	
	Tot. 15		Tot. 20		Tot. 14		Total	
	M	F	M	F	M	F	M	F
1. Christ is:								
a. Of divine parentage - the Son of God.	3	12	9	11	8	4	20	27
b. Our human brother, who reflected the divine in mankind.					1	1	1	1
c. A great moral teacher.	1						1	
d. A personality of doubtful historicity.								
e. A mythical character.								
2. Following death we shall exist as:								
a. Angels.								
b. Personal entities with all requisite faculties for further growth and perfection.	4	12	9	11	9	5	22	28
c. Spirits who are privileged to rest after this present earth toil.								
3. Heaven is:								
a. A state of the mind, rather than a definite location.		3	1		1	1	2	4
b. A place on earth.	1	6		1			1	7
c. A far distant place of bliss and rest.		1			1	1	1	2
d. A place of reward, union with righteous loved ones, and an opportunity for more abundant life.	3	2	8	10	7	3	18	15
4. Hell is:								
a. A definite place of torment.		3	3	2	1	4	4	9
b. Soul anguish regardless of location.	3	5	3	4	3	1	9	10
c. A place where God in anger pours out His wrath upon evil doers.				1	3		3	1
Total	15	44	33	40	34	20	82	104

TABLE III

A Comparison of the Choice of Opinions of Male and Female according to Age Groups, concerning the following Doctrinal Points. (Continued)

Doctrinal Points	Age 15-40		Age 41-70		Age 71-87		Total	
	Tot.16		Tot.20		Tot.14			
	M	F	M	F	M	F	M	F
d. A place or situation provided whereby those who do wrong are corrected and reformed.	1	3	2	3	2		5	6
e. We alone make our "Heaven", or "Hell".		1	1	1			1	2
5. Satan, or Lucifer is:								
a. Merely a symbol of evil, but not a real personality.								
b. A real spirit being who ever plans the downfall of mankind.	4	12	9	11	9	5	22	28
c. Our own base animal natures in discord with the constructive forces of our greatest development.								
6. Miracles are:								
a. Things believed in by superstitious people, as unnatural performances by God or his angels.								
b. Happings or events, not contrary to the laws of nature, but in harmony with higher laws of nature, and made operative through the power of faith in God.	4	13	9	11	9	5	22	28
c. Discoveries and operations of laws of science.								
7. The creation of the earth was brought about by:								
a. Direct and immediate command of God.	1	2	2	5	3	3	6	10
b. A long process of accumulation, growth and organization of materials by natural forces.	3	10	7	6	6	2	16	18
Total	13	40	30	37	29	15	72	92

Here again a surprising unanimity of opinion or belief exists both between males and females and among the three age groups.

These answers reveal the fact that they have all received definite teachings regarding certain doctrinal teachings of the Church.

The total number of "yes's" and "no's" in each general question aggregating 50 in each instance.

It could scarcely be expected that all would agree to the same proposition in 3, for eye hath not seen nor ear heard so far as the exact details in the matter are known. Heaven were not heaven if we really knew what it were. By the same token 4 is answered. All agree in 5 to the statement that Satan is a real being or personality.

In 6 all agree as to what miracles really are.

To 7, thirty four people believe that the earth came into existence by the operation of natural forces while 16 think it was by fiat of God.

SUMMARY

The responses to the three foregoing tables indicate but very small differences existing among the opinions held by members of the various age groups, and also very little differences between members within each group. The general trend is decidedly in favor of a strict adherence to traditional Church doctrine. In many cases they retain old beliefs now no longer shared by Church members in general.

This condition clearly indicates that the people of Escalante are as they are because of environment and breeding.

CHAPTER IV

AN ACCOUNT OF RELIGIOUS TRAINING AND A RECORD OF THE MINUTES OF SACRAMENTAL MEETINGS OF THE PEOPLE OF ESCALANTE

Early week-day religious training began in the village of Escalante while it was a part of Panguitch Stake.

In 1892 a Seminary certificate and license was issued chartering the Seminary which was to be established at Escalante. A copy of the license follows:

"General Board of Education of The Church of Jesus Christ of Latter-Day Saints.

"Be it known that the Stake Board of Education of the Panguitch Stake of Zion is hereby authorized to conduct A Church School of the Seminary Grade at Escalante, Garfield Co. To be known as Escalante Ward Seminary.

"On condition that the said School be conducted strictly in accordance with the rules and regulations which have been, or which may be, prescribed by us, or by our authority for the guidance of Church Schools.

"Given at Salt Lake City, Utah, January 2nd, 1893.

"In behalf of the Board,

(Seal) (signed) Wilford Woodruff, President,
(signed) Geo. Reynolds, Secretary."

The following is a copy of the minutes:

"Escalante, Sept. 17th, 1893. The Escalante Seminary Board met. Bp. A. P. Schow Presiding. Bro. C. G. Measer & G. S. Nuttal is present with us.

"Councilor E. Twitchell opened by prayer. Bro. Measer said teacher would need a recomen& from him and a license from President Snow. C. G. Measer promised to write us from Panguitch. Dismissed by E. A. Griffin."

The instructor of the Seminary classes was Lewis Bushman, who also taught the district school. He was paid for both services by the Church. He taught both the district school and the Seminary for five consecutive years, beginning in 1892.

A school pupil's English composition paper of that period reflects the condition then existing.

"Composition on our Native Town"

"Our native town is Escalante a small village situation in Garfield Co.

"It lies in the Southern part of Utah. It is surrounded on the East and West by a chain of Mountains on the South by a desert and on the North by Escalante Creek which rises in the Rocky Mountains and flows East and empty into the Colorado River. Its produces are butter, cheese and wool and grain are also raised such as Weat, Oats, Corn and Barley and potatoes and other vegetables are raised.

"And various kinds of fruits.

"Escalante is a florshing little village with about 7 hundred inhabents most all of them profeses to be Latterdays Saints."

(Signed) Miss Martha Spencer.

The following record of Testimony and Fast-day meetings will also give an idea of the religious thoughts, activities and aspirations of the people covering the various periods of time from the earliest recorded meetings down to the present.

These Fast and Testimony meetings are held once each month for the purpose of giving any and all members of the Church an opportunity to express themselves regarding

religious matters of interest.

A wide range of originality is allowed the members "as they may feel led" in order to best present what they desire most to express.

In most cases those who take part, do so by making an address to the congregation, but sometimes they sing, or request the choir to sing some favorite Church hymn. Others desire to pray and in rare instances someone may speak in tongues, and it is usually interpreted by either the one who spoke in tongues or by some other member of the congregation.

Or, again, someone may utter prophecy. The minutes of the meetings which follow tell what was done during that period of time:

Escalante, January 3, 1879.

"Y.M.M.I.A. met in the school house called to order by Bro. H. Stokes. Opened by singing. Prayer by Henry Stokes. Instructions of Bro. Wells and Hardy as reported in the Deseret News was read by Brod. H. Stokes. H. Stokes was then chosen as President, Robert P. Allen, 1st Councilor Orson W. Allen, Secretary, James B. Woolsey as 2nd Councilor, Louis Deul, Assistant Secretary, Jos. H. Spencer, Treasurer. Lewis Adams and Rulin Collet as deacons for one month.

"The following brethern were then chosen to speak the next month: A. P. Schow from the Bible, J. H. Spencer from the Book of Mormon. H. Stokes to read poetry, J.C.Jacobs to write an essay. P. O. Allen to speak on Church History, James Schow to deliver an address, Resolved that we hold meeting Saturday evening of each week. Resolved that we make a subscription to defray expences of the Association. Resolved that Jas. B. Woolsey be bugler for the Association.

"Remarks - Bro. A. P. Schow said that he felt pleased to meet with the young men and gave some good instructions on improvement. Jas. B. Woolsey said that the meetings had once more begun and was pleased to attend. Resolved that O. W. Allen be corresponding Secretary.

Resolved J. H. Spencer take charge of singing. Adjourned for 1 week. Benediction Bro. Lewis Deul."

December 10, 1884.

"Meeting convened at usual hour. Called to order by Pres. W. H. Heaps, roll called, minutes of previous meeting read and accepted. The following names were then accepted into the association, J. W. Young, P. Barker, J. A. Porter, Bros. W. Cottom read a verse or so from the Bible, 15th chapter of St. John and lectured on the same. Bro. J. T. Allen lectured from the Book of Mormon, II Nephi, Chapter 29, Bro. D. A. Allen read prose from French and English dictionary titled modesty of a youth. Bros. E. Twitchell read from Dec. and Cov. Section 1, and lectured on the same. Bros. J.H. Miles acted as critic. A committee of three was then appointed to get up a program for a joint session to be held on January 1st, 1885.

"A. P. Schow, J. R. Porter, J. H. Spencer, Bro. A. P. Schow being called spoke a short time. Made some very good remarks and gave good counsel. Bro. H.R. Buttler was then appointed to take charge of the singing for the Young Men M. I. A. Benediction E. Twitchell."

October 2, 1892.

"Meeting convened. Bishop A. P. Schow presided. Singing by the choir lead by Elder J. S. Barney. Sacrament was administered. Elder W. P. Sargent spoke. Said in the early part of his manhood was associated in vicious society, thought that the Mormons were Indians. When to his surprise he found that they were like him and since the 26th of September 1866 that he associated himself with this people. He never felt to regret it and that he was pleased to associate with the saints at all times. That the gospel elevates all that practice it, that we should be honest with one another at all times that we need not fear so long as we observed the laws of our Father in Heaven and keep the Sabbath Day holy and advised the sisters not to associate with unchaste men.

"Elder S. O. Crosby of Panguitch spoke. Said it was the duty of the saints to offer up a prayer in behalf of the speaker so that they may be fed with the spirit of our Father so that he could impart it to his hearers. Said it was the duty of parents to attend Sunday School and take part in exercises and to see that the children attend to all religious meetings to teach them the gospel so that they will take interest therein. Advised husbands to council with their wives as they were always good counselors. Our children can get a good foundation in morals by attending M. I. A., Sunday School and Primary and there was a great

missionary work at home and that all influential Elders labor with our young men and girls and get them to understand the Gospel. Bishop A. P. Schow spoke on the necessity of attending Church school and benefit derived therefrom. Benediction, Henry J. White."

September 1, 1895.

"Meeting convened Elder Jos. H. Spencer presided. Singing by the choir. Prayer by Jos. Schow. Sacrament was administered. Elder John Porter said he stood before you as he was called to not his wish. It was his duty to fill all calls made of him by those who presided. Spoke on first principles of the Gospel and also necessity of present revelation to understand the Gospel and that we needed the Spirit of the Lord to guide us continually and spoke on the promises of the Lord to those who kept his laws and the penalties of violating them. Singing, Benediction by Peter Barker."

Escalante, November 4, 1900.

"Fast meeting convened. Bishop A. P. Schow presided. Singing by ward choir, lead by Alonzo Shirts. Page 1, prayer by Elder Edmund Davis singing p. 99. Sacrament was administered, singing p. 156. Children blessed, females 2, Elder Thos. Heaps bore his testimony. Elder Edmund Davis bore his testimony. Elder John A. Wright bore his testimony to the truth of this work. Animon Roundy bore a strong testimony and sang one of the L. D. S. hymns. Elders Alfred Luther bore his testimony to the testimony of this work. Elder Lewis Deul bore his testimony to the truth of this work. Bishop P. Schow said he was pleased to see so many at meeting said the world is like us. Said we should repent but we should observe the Word of Wisdom and that we should keep the commandments and not break the Sabbath Day. That we shouted for joy at being allowed to come to the earth so that we could perfect ourselves in keeping the commandments of God in keeping law of tithing we will be blessed by that law and keep the laws of harmony and peace and be united. Singing page 182. Benediction Elder Adelbert Twitchell. Harry J. White, Clerk."

Escalante, May 7, 1905.

"Fast meeting convened at 2 P.M. High Priest Jos. H. Spencer presiding. Singing Do What is Right. Prayer Elder Edwin Twitchell. Singing Now Let us Rejoice. Sacrament was administered. Singing page 213. Children blessed, Males 3, females 3.

"Elder Henry Barney said he was always glad to raise his voice in proclaiming the Gospel, and if we but

understood the necessity of preparing for our future existence we would be fully employed and would have no time to waste but would work to prepare ourselves for it. And spoke of the condition of the poorer people of the great cities. Said the leaders of the Church were trying to lead the people in the ways of the Gospel and that presecution would overtake them unless they repent and turn to the Lord and keep the laws of God and live up to our _____. High Priest Jos. H. Spencer indorced the remarks said we are an independent people and not like the world. Singing Guide Us Oh Thou Great Jehovah. Benediction Henry J. White."

Escalante, September 4, 1910.

"Fast Meeting conviened at 2 P. M. 1st Coun. E.A. Griffin presiding. Singing Guide Us Oh Thou Great Jehovah. Prayer by J. B. Woolsey Jr., singing, Softly, Beams the Sacred Dawning.

"Sacrament was administered by Elders James Schow and Jas. B. Woolsey, Sen. It being fast day four female children were blessed.

"J. B. Woolsey, Sr., said he didn't believe in seeing precious time going to waste. Always felt impressed to bear his testimony and tell why he knew that Joseph Smith was a prophet. J. A. Griffin said he knew that an unseen power would assist when we are striving to serve the creator. Related an incident of this kind.

"Wm. T. Owens thot a greater flow of the spirit was present at fast meetings than at other gatherings. Gave advice to the young.

"Closing and instructive remarks by E. A. Griffin concerning prophecy fulfilled. Singing Now Let Us Rejoice. Bendiction Jos. H. Spencer."

November 7, 1915.

"Fast Meeting conviened at 2 P.M. Bishop Ernest A. Griffin presiding. Opened by congregation singing, Redeemer of Israel. Prayer offered by Joseph M. Robinson, singing Where the Voice of Friendship Heard. Sacrament was administered by Parley P. Porter and Willard Roe. Joseph A. Griffin said he had gained many testimonies to convince him that the Gospel is true.

"Joseph M. Robinson said we should take stock of ourselves and not let our temporal affairs draw our minds away from the Gospel. He asked the blessings of the Lord to be with us at all time.

"William Z. Mitchell said the Lord blessed him so that he was able to talk 35 minutes the first time he was called to speak in the mission field and he had received hundreds of others afterwards.

"Mrs. Deanie Ogden read some words to express her thots regarding her belief and said she belonged to the Baptist Church in Washington, but now wanted to become a member of the Mormon Church.

"Andrew King gave some encouraging remarks regarding the truths of the Gospel. Lewis Deul said he knew the Gospel is true and was not ashamed of it, but was ashamed of himself for not living a better life.

"Services closed by choir singing How Firm a Foundation. Benediction by Joseph H. Spencer. "

December 5, 1920.

"Ward Fast Day meeting convened at 2 p.m., Bishop E. A. Griffin presiding, singing 222 Sunshine in Your Heart. Prayer Elder W. D. Wilcock. Singing 45, Love at Home. Sacrament was administered by Elders Wallace N. Roundy and David M. Woolsey assisted by Leland Porter and Therron Griffin.

"James B. Woolsey, Jr., and Thomas A. King spoke on the subject of tuberculosis and how so much of it takes the lives of people and how it should be stamped out. Peter Shirts, Sr., encouraged the people buying Red Cross stamps and by so doing the money would be used to help destroy the disease mentioned.

"Singing p. 216, Our God We raise to Thee. Benediction by Thomas Spencer."

Sacrament and Fast Meeting, January 5, 1925.

"Convened at 2 P.M. Bishop's 1st Coun. A. W. Mitchell, singing p. 226 Softly Beams the Sacred Dawning. Prayer by Bishop Leslie George. Singing p. 136. How Great the Wisdom.

"Sacrament was administered by Parley Porter and Daniel H. Cowles assisted by Kenneth Tarney McInelly and Gardner Barnes. Dainel H. Cowles, Perry M. Liston and Andrew Spencer were asked to bless the children. The child of Daniel and Orilla Cowles was blessed by Perry M. Liston. Oil was concentrated by Pres. Thos. A. King.

"Bishop George presented the names of the Old Folks Committee to be released with a vote of thanks. Z. William Mitchell bore his testimony also Willard Heaps. Thos. A. King

made a few remarks in regard to rafling off any article for to help to get funds.

"The following bore their testimony of the Gospel Andrew Spencer, J. B. Woolsey, Joseph A. Griffin, Lewis Deul, John Roy Lee and Bishop Leslie George, singing Come O Thou King of Kings. Benediction by John Roy Lee."

Sacrament and Fast Meeting, March, 2, 1930.

"Convened at 11:30 P. M. Bishop Lorenzo H. Griffin presiding and Bishop's second counselor conducting the meeting. Choir and congregation sang "Come, O Thou King of Kings." Invocation by Elder J. Wm. Mitchell, singing, "Now Let us Renew".

"Sacrament was administered to by Elder Ernest D. Griffin and Leslie George, assisted by Deacons Leon Woolsey Cloyd Mitchell, Douglas Griffin and Othello Barney. The names of Gile Deul, Hugh Bailey and Vay Barney were presented to be ordained Deacons.

"Bishop Lester George, Willard Heaps bore strong testimonies. Said we should keep the Golden Rule in mind and try to live it constantly.

"Sister Ruby Osborn appreciated the Gospel. Told of blessings that have come to her thru living it. Ernest D. Griffin said to live the Gospel was to render service - for thru service came happiness. There is nothing in all the world that can substitute religion.

"Parley P. Porter said that to help others it would help us in bearing our testimonys. Thorn Munson thanked the Lord for blessings received.

"Closing song "Do What is Right." Benediction by Elder Wm. E. Davis."

These minutes given herewith vividly reflect the religious thinking and activities of the people to the present. It may be observed that there has been no radical change in the religious attitudes and concepts of the people. These meetings give us an idea of the nature of these services, and show what was upper-most in the minds of the people.

It will be observed that the people reflected here as elsewhere the traditional doctrinal points of view of the Church.

CHAPTER V

PERSONAL TESTIMONIES AND RELIGIOUS EXPERIENCES

The third source of material representing the various age groups of the people of Escalante as to their religious experiences and testimonies follows.

The two questions or statements to which the following replies were made are given below.

I. Give some of the major reasons why you are a member of the Church of Jesus Christ of Latter-Day Saints.

II. What religious experiences or testimonies have you had which lead you to believe that this is indeed the true church of Jesus Christ?

These two questions and the replies to them will be indicated merely as Roman numerals I and II in the statements which follow.

A word of explanation may be in place to show that these answers were made in the spirit of frankness without any element of restraint or coercion upon the part of the writer to encourage a given trend to the thought the individual wished to express, or to check the ardor with which an account was being told however far it appeared to depart from the private opinion the writer might have had in mind.

In a few cases these responses were stated within the space of a very few minutes time, then again hours were spent

with some one individual, and even then the writer felt loath to depart because of the interest aroused.

This much must be said in their behalf in all fairness to them, that they were absolutely and profoundly sincere in what they said. They did not commit themselves for whatever effect it have had upon the writer, but because it was a frank whole-hearted expression of their inner-selves.

Several of them stated they felt that the most profound and mystical part of their experiences were the most difficult to explain and the least easy to make articulate.

In several instances when the experiences had to do with the healing of some loved one, or the solemn passing of another, the narrator would become overcome with emotion, and request the writer to pardon the interruption, until, like Mark Anthony, whose heart was in the coffin there with Caesar, he must pause 'till it come back to him.

Many times they would say, "Oh, if I could only say the exact word that would make you feel as I felt."

How subtle the things of the spirit really are! We understand the things of man by the spirit of man, and the things of God by the spirit of God. Why should one expect the physical faculties to accurately portray the things of the spirit? (1)

(1) History of Religions, Hopkins: "Augustine seeking to define time, said: 'Ask me, and I do not know; ask me not, and I know.'

These answers seem to separate themselves easily into two classifications. First, the appeal to reason or circumstances, and second, a religious experience or testimony.

The statements follow for each age group.

First age group, 15 to 40 years.

Miss W., age 17 years, says:

I. " 'Mormonism' is founded on truth. It offers a plan by which we can work out our own salvation. I believe that 'Mormonism' helps us to help ourselves, and establishes higher ideals."

II. "I have had my prayers answered. Have seen the sick made well by 'Faith'. My Testimony has been strengthened by the testimonies of others, such as those of our pioneer forefathers who left everything and came West for their religion. Something surely gripped their hearts! And that something was 'Mormonism'. Thank God for it!"

Miss B., age 18 years, says:

I. "Because I was born into the Church. Have never been to any other church outside of my own, but from all I have been taught and from all I have read and learned from other religions I am satisfied to remain a member of the Church of Jesus Christ of Latter-Day Saints. I consider it a blessing and privilege."

II. "In our Church we are taught to pray and I am well satisfied and want others to know that many of my prayers have been answered. There are many things that strengthen my testimony that this Church is true. Such as the experiences of the true prophets and other men of the Church. The discoveries of non-Mormons, such as ruins in other countries which are told of in our Books. These things are bewildering to non-Mormons, and up-building to

"Everyone knows time, feels conscious of it, recognizes that man exists in time, yet who can define it properly, or say that it ever began or never began? So it is with religion. We are conscious of it, we feel that it exists and that we exist as religious beings; and each of us may know what his own religion is, yet who can say of religion in general that it is this or that, and who would venture to assert that his own religion is the only religion."

my faith in this Religion."

Miss O., age 18 years, says:

I. "I believe it is the only true church. Mormonism is both ideal and practical. It means living the best moral law I can discover. It offers more possibilities for service. It develops more fully the human personality. Helps me to live a more abundant life. Offers a true way to gain salvation."

II. "I feel within my soul that it is true. There is no unrest of doubt in my mind concerning it. My prayers are answered and I know that I am guided by God's Spirit in the problems of life."

Miss B., age 18 years, says:

I. "Because I believe the principles as taught by the Church."

II. "As I study the principles of the Gospel I am convinced that this is the true church of Jesus Christ."

Mrs. S., age 20 years, says:

I. "Always been taught it and believe it."

II. "My prayers have been answered and I have seen the power of the priesthood manifested in sickness in Mother's behalf."

Mrs. C., age 27 years, says:

I. "I am a 'Mormon' because I know more about it than any other church."

Mrs. S., age 28 years, says:

I. "I like the reasonable doctrine and the cooperative plan of Salvation, Marriage for time and eternity. A good practical religion. 13th Article of Faith."

Mrs. A., age 28 years, says:

I. "It appeals to my reason, because it is based upon natural principles. It gives hope of life after death. It has such a complete program for progression."

II. "I have seen the promise regarding tithing seemingly literally fulfilled. In visiting other churches (not intensively however) it seemed that their teachings were not as deep and far-reaching as ours. I have seen

direct answers to prayer by administration, and the gift of 'being healed' made manifest."

Mrs. M., age 30 years, says:

I. "First because I believe the Church to be a true church and it offers more joy and happiness to an individual than any other church in the world."

II. "My father and mother taught me to pray from my infancy and all through my life I have been a strong believer in prayer. One experience I had in my life to strengthen my testimony was my brother being near to death and he asked for the Elders, when they administered to him he told mother that he would get better, and from then on he began to get well, and recovered from his illness very rapidly. Many more experiences I have had to strengthen my faith."

Mr. S., age 32 years, says:

I. "Doctrine is reasonable, practicable, greater opportunity for advancement, is in fulfillment of ancient scripture."

II. "The power of the priesthood was manifested to me and my testimony strengthened when I was called into a certain home to administer to a young baby whom the doctors had given up hope of saving; when we Elders arrived the baby seemed to be breathing its last. Its breath coming in irregular gasps. Twenty minutes after the anointing and administering it commenced to breathe natural and not long after regained its breath and strength."

Mrs. S., age 33 years, says:

I. "Because I believe it to be the Church of Christ and organized through inspiration from him."

Mrs. T., age 34 years, says:

I. "Because I was born and raised in it. Because it gives me the most reasonable and broad-minded view of life here and hereafter. Because it is in the exact pattern of that Church Christ established on earth, with divine priesthood and divine revelation."

II. "I have had many experiences that are dear to me and cause me to believe that this is indeed the true church. I may relate one:

"Twice while I was on my mission I felt impressed to bear my testimony to the divinity of Joseph Smith's mission,

and on both occasions I had the most wonderful tingling go through me from head to toe and felt as if I was not standing on the floor, but that my feet were at least a foot or two from the floor."

Mrs. T., age 36 years, says:

I. "Because in it is the Priesthood of God. It gives me the most satisfactory and reasonable answers to the questions: Where did I come from? Why I am here and where will I go when I leave this life. It offers more opportunity for development. It is practical."

II. "(1) An inner whispering tells me it is true. (2) I have seen the power of the Priesthood manifested in sickness and have felt its influence myself. (3) As a missionary badly in debt, the way was opened directly in answer to prayers. (4) Once in the mission field a mob gathered at the door of the Church and waited for us to come out, threatening violence. While thus threatening, cursing and looking for us we passed out the door and thru their very midst unharmed and apparently unseen."

Mr. G., age 38 years, says:

I. "Through study and comparing teachings of L. D. S. Church with other churches. Through prayer, testimonies of parents and other people."

II. "The whispering of Holy Spirit. Have seen sick healed many times through prayer and administration of Elders. Have been helped through administration myself as well as other members of family. Have been directed many times in my work. In teaching the Gospel to people many thoughts, ideas and passages of scripture have been brought to my remembrance."

Mrs. O., age 40 years, says:

I. "It is the true church of Jesus Christ. It offers me a code of laws which if complied with brings exaltation in the presence of God. It is ideal and practical. Offers more opportunities for service and self-development."

II. "Through the convictions of the spirit I know the Gospel of Jesus Christ is true and also know the Book of Mormon is true. Assurance and understanding concerning my duties in the Church and the problems of daily life. Impressions of the spirit, answers and help through prayer."

Second Age Group, 41 to 70 years of age.

Mr. P., age 41 years, says:

I. "Born of L.D.S. parents, raised in Church environment, later study and comparison of other religions and feel this is best."

II. "No outstanding manifestations, but feeling of inspiration and comfort in death of our son, when we resigned his welfare to God. Divine healings as a result of prayer and administration. Feeling of communion with the 'Still Small Voice'."

Mrs. K., age 42 years, says:

I. "Because my parents left their home and came to Utah for the Gospel and to live where they could teach and raise their children in the Church of Jesus Christ of Latter-Day Saints."

II. "I have experienced the joy and contentment I have through my testimony of knowing God hears and answers prayer. How essential prayer is in the home gives us fresh courage and how we shall find wisdom and treasures of knowledge through prayer if we practice obedience to the commandments of our Lord. I am thankful for the Priesthood in case of sickness and for Paternal Blessings."

Mr. K., age 42, says:

I. "Because from my knowledge of the scriptures there had to be a restoration of the Gospel; Mormonism coincides with the scriptures in that respect. It is reasonable and teaches me that God is no respecter of people."

II. "I have seen the power of the Priesthood made manifest in many ways, many people have been made well whom doctors have said would die; I have been guided from danger and mobs in many cases. I know from prophecies that have been literally fulfilled that all the men we have, and do, sustain are indeed true prophets of God and that Jesus is the Christ."

Mr. M., age 43 years, says:

I. "Always taught it."

II. "Lady saw me and my companion in a dream and asked us why we did not come the night before. Had meal ready - Elders remained there two days. Prayers directly answered. Saw an old Indian who had been blind for 40 years healed. Apostle Ballard and companion administered to him

on Fort Beck Reservation and Indian was instantly healed. I saw him before and after the administration."

Mr. B., age 48 years, says:

I. "Born in the Church. My research makes me satisfied. Mission experience proved beyond question."

II. "I have seen the sick raised and received blessings myself. And the financial side of the question proves that the guiding hand is ruling."

Mrs. B., age 50 years, says:

I. "Born a Mormon. Taught the principles by parents. Made a personal study of principles."

II. "My testimony is a progressive testimony. From time to time it has been strengthened by the testimony of others. By participating in the ward activities I have learned to appreciate the principles of the Gospel and the more I study the more I can see the necessity of knowing the gospel. I know by living the gospel it is the only true way to happiness."

Mr. W., age 52 years, says:

I. "Mainly by study and experience in mission field."

II. "My first experience while writing blessings for Patriarch John Smith on the head of Frank Suer, when he said there was no blessing for him as he had done something to deprive him of the same and the man left the room trembling. I also experienced a healing of appendicitis, where three doctors said there was no possible show without an operation, through the administration of the Elders he got well."

Mrs. G., age 53 years, says:

I. "Through my investigation of the gospel, my personal experiences in the Church such as: Answers to my prayers, benefits derived from paying my tithing, etc., hearing talking in tongues and the interpretation, seeing the sick healed through the power of God, etc.,"

II. "In 1908 my husband was seriously ill with a ruptured appendix. We also his parents and our relatives and friends decided as a last resort to send for Dr. Middleton and a trained nurse to operate on him at home as we lived some distance from a R. R. Station. When they arrived I asked the Dr. how long he could stay, when he told me he

would have to return to Salt Lake that evening, I told him he would have to take my husband to Salt Lake to operate. He (also every one of our relatives and friends) greatly opposed the delay. Even though I was alone among so many opposers, I felt so definitely prompted I could not waiver. They took him to the L. D. S. Hospital and after a long operation and hard struggle he recovered. I have had many experiences which have greatly added to my testimony. My Patriarchal blessing promised me I should be prompted and inspired in times of need. I surely have been."

Mr. P., age 54 years, says:

I. "I always have been taught the Gospel, had prayers answered, witnessed the power of the Priesthood to heal the sick, and have seen the power of the adversary rebuked by the Priesthood."

Mrs. S., age 59 years, says:

I. "Because I believe it to be the only true church on earth. I have had manifestations which have proven to me the truth of the Gospel principles. Because I believe in its teachings of a hereafter."

II. "I have been healed of sickness through the power of the Priesthood, have also seen many others healed in the same way. Have had my prayers answered in such a way that I knew of a surety that God heard them. Have been given dreams and manifestations for guidance in my work and rearing my family."

Mrs. T., age 59 years, says:

I. "Was born of Latter-day Saint parents, and have heard no other religion. I absolutely believe it to be true."

II. "Our first child, a daughter, was afflicted with eczema which lasted four years. At one time we healed the sores up which made her very sick. The death rattles were in her throat. We sent for the Elders, when they arrived the rattling had suddenly ceased. My mother said, 'I fear it is too late.' However they anointed with oil, before their hands were off her head we could see signs of life. Son in mission field received gift of tongues. Could understand natives after he had been there just a short while. He said the language seemed to come to him in chunks."

Mrs. G., age 60 years, says:

I. "I was born of good honest parents in whom I had absolute confidence who taught me Mormon truths and have been healed many times by the power of the Priesthood."

Mrs. B., age 66 years, says:

I. "I have been taught from infancy, investigated and am convinced of the truth."

II. "Have seen sick healed. Son was scalded and apparently dying, but was revived through administrations. I have been saved by power of priesthood."

Mrs. M., age 63 says:

I. "I was born and raised a member of the church and know no other. It seems that no other church has a foundation to work from like the L. D. S. Church has."

II. "The only experiences I have had lead me to believe. In attending my church duties. I have had my testimony strengthened by prayer and when I am getting ready for meeting I have known who the speakers were going to be and what songs were going to be sung."

Mrs. P., age 64 years, says:

I. "Through the teachings of my parents, through the power of the Priesthood in raising my family."

II. "I believe this is a true church of Jesus Christ of Latter-Day Saints, through prayer in dictating what to do time of sickness when I felt at a loss what to do, through warning from supreme beings."

Mrs. G., age 67 years, says:

I. "Helps me to find God and eternal salvation. I believe it has authority from God as no other church has. Meets all requirements of human needs. Offers greater opportunity for self-development."

II. "While my husband was on a mission my baby, four months old, was seriously ill; he screamed for eight days and nights and nothing we did seemed to bring relief. The Elders were called in and gave him a blessing along with the anointing. Said he would recover and do missionary work himself. Twenty years later the baby covered the entire field of labor where his father had so successfully labored."

Mr. G., age 68 years, says:

I. "God in his mercy planted me in the valleys of the mountains where I have been taught the Mormon faith, and the Spirit of God whispers to my spirit that it is true."

I have been mobbed. Had my clothing removed to be whipped and my life threatened."

II. "When I left my home in 1892 to fill a mission in the Southern States my wife was almost an invalid. I was set apart by one of the Apostles, and received the promise that if faithful I should return home and find my wife and family enjoying good health and testify to the world that this promise was literly fulfilled."

Mr. H., age 69 years, says:

I. "Because parents were members."

II. "I have had an answer to my prayers. Had mysterious feeling and promptings. Dreams that have had a peculiar meaning with a true significance. I have heard church members speak in unknown tongues and interpreted them. Healings through administration of Elders, and seen a dead child raised to life by the power of prayer through the priesthood."

Mrs. S., age 70 years, says:

I. "I think it is true and I have always been raised in its influence."

II. "Prayers answered many times, but I haven't seen any miracles. I saw Fouse Campbell restored to life by administration of Jared Porter and Edwin Twitchell."

Third Age Group, 71 to 86 years.

Mrs. O., age 73 years, says:

I. "Born and raised in the church. I have studied and heard talks and testimony of its divinity."

II. "Sick healed at different times. Mother had a stroke on her left side. The Elders came each evening. Wallane Roundy and the Bishop administered to her. Brother Roundy promised her she would walk around in three months and the prophecy came true. Prayers answered almost immediately. Father passed peacefully away in death because of my faith and prayer."

Mr. L., age 74, says:

I. "Knowledge of the truthfulness of this work."

II. "My first experience came when I prayed to protect myself from the opposing power of darkness. It was at the time I lived in St. George, Utah. We had been sent

there by Brigham Young to make a settlement. President Young advised us to settle on the opposite side of the river from where we were camped and promised us if we did we would make a crop the first year. President Young had never examined this ground and it appeared that his advice was wrong. After deliberations some settlers wanted to go against his advice, but others said we had been sent there by proper authority and they knew best.

"We again went over the ground, and to our surprise we found that an ancient canal or river had passed through the land Brigham Young had told us to settle. All we had to do was clear out the old bed and we soon had water on our land. Brother Brigham later wrote from Salt Lake and asked if we had done as told because he had seen in vision an old stream bed which we had used.

"While in the Mission field in California I healed the sick. I was set apart with that gift. One day I canvassed a woman who was washing - advised her to compare our teaching with former church. The woman had a child with a stiff knee. I prayed for the child's recovery, and the child was healed after the prayer and walked away. My promise was that I should receive a knowledge that I was sent of God. This answer of prayer in healing was accompanied by strong feeling to rejoice and I was filled with joy and happiness."

Mr. S., age 75 years, says:

I. "First, I was born under the covenant. Second, I have had some manifestations as follows: I have seen the sick healed and many other testimonies and know that God Lives and Joseph Smith was a Prophet."

II. "When I was a small boy I saw an Indian raised almost from the dead by my father's administration."

Mrs. S., age 76 years, says:

I. "I was raised by Latter-Day Saint Parents. I have had many testimonies of my own."

II. "My Patriarchal Blessing promised me that I should see and converse with one of the Three Nephites which I bear my testimony that I have three different times. I have heard Eliza R. Snow Smith speak in tongues, also Brother H. J. White sing in tongues. Brother Jared Porter, Sen., interpreted the hymns. He said it was a mournful hymn the Nephites sang when they were almost extinct."

"Mr. Prince was born in England on December 23, 1815. He lived there with his family until he was about twenty-six years of age. At this time the English Government was giving away tracts of land in South Africa to all married men as a

means of getting it settled. Brother Prince moved there with his family and took up a tract of land. During this time these humble, prayerful people were always looking for the Restored Gospel, which the Lord had promised his people would be sent to them. They belonged to no religion, but felt they would know when they heard the right one.

"This company of people were located about three or four hundred miles on the mainland from the Cape of Good Hope, but inasmuch as the capital store house was located there, it was necessary to travel by ox teams, for days at a time, from their homes to the Cape for goods. It was while Brother Prince was making one of these journeys, with his negro helpers, that a message was sent to him by way of a manifestation. One evening at the end of a hard day's travel as he was making his rounds to see that everything was alright for the night, someone called him by name "George". He turned and beheld a personage, clothed in a long white robe, who told him that the Gospel had been restored and would be brought to him by two men; warning him to heed their teachings closely and accept them. He was told that he should know the men immediately upon seeing them. The Gathering of Israel was also explained to him and urging that it should be done speedily and without delay lest part of his family should be left behind.

"Brother Prince went home and related the incident to his wife, who had faith in his words. It seems that throughout the life of Brother Prince, manifestations of various kinds were made known to him. When any great change was to come into his life or to his family, warnings were given him concerning it.

"One afternoon sometime later as the couple sat in the shade of their house, they saw two men coming up the walk. Brother Prince arouse and exclaimed to his wife, "Sarah, there are the two men", and went forward to meet the two Mormon Elders. These Elders made their abode with this family for a year or two, teaching the people from all around and converting many, one of the first being Brother Prince together with his family.

"A few years later at a great sacrifice he sold his property, giving away what he couldn't sell and came with a company of immigrants to Utah in 1860, where he continued to be a very faithful worker in the church until his death.

"A short time before he died, he again had a visitation concerning it which he told as follows:

"One day he went to one of his daughters home (Susanna White Shurtz) who is still living. Upon reaching there he discovered that she had company, and not wishing to interrupt

he went away. After a while he returned, but the visitors were still there so he left again to return the third time yet to find it the same as before. However his daughter had seen him, and excusing herself went out where he was saying, "Father did you wish to speak with me?" He said, "Yes. Your Mother came to me this morning between daylight and sunrise. She laid her hand on my shoulder and said: "George I have done without you just as long as I can. I am coming for you soon". "Now my daughter I want you to write a letter to each of my children telling them about this as I have told you, and they will know the rest."

"He lived about a year after this incident happened and died at the age of 90 in the year 1905.

"When I was about seven years of age, my father's family were leaving Kays' Ward to go to Dixie and were counseled to have Patriarchal Blessings before leaving.

"William Hyde was the Patriarch who blessed me. Among other things he said that I should see and converse with one of the three Nephites.

"As time passed on and I became grown, I married H. J. White. One fall we went from Escalante to Salt Lake City with a load of butter and cheese to sell. We camped in the Tithing Yard, where there were accommodations for both man and beasts. We were not allowed to have an out door fire. One day as I sat on the wagon tongue while the two children gathered fragments of granite rock in shades of the unfinished Temple. All at once I noticed a fine looking man standing near me. He asked me what I was thinking of. I replied that I thought if this Temple had of been built in Dixie where the people were poor, it would have been completed long ago. He smiled so pleasantly and said: "Sister, it will be finished in the due time of the Lord. But tell me how is it that this little girl calls you 'mamma' and the boy calls you 'aunty' when you never had a child of your own? If you and your husband will come to my room here, I will bless you and you shall have a son'. When Henry came, I told him of this man and what he had said to me. My husband thought him nothing but a quack and did not believe or have faith in him so would not encourage me in the least. Then I said, "Look there he is now with a large bottle of olive oil in his hand.' My husband said: 'Wife you are worth forty sons to me and I wish you would not insist.' At this I replied: 'Then I must go and tell him that you do not wish to accept his offer.' When I stepped up to him and told him that my husband did not wish to have the blessing, he smiled and said that was alright. However, I felt that we were missing a great opportunity. I later had Henry ask the Keeper of the yard what manner of man this was and told him what he had said to me. He

replied: 'Brother I cannot tell you who he is. He comes and goes at will. We call him one of the three Nephites; locks do not hinder him. He goes and comes when he desires. It was he that raised Eliza R. Snow from the dead.' Then I remembered the promise given in my Patriarchal Blessing. Until then I had not thought him different from other men. He was a well-built, portly man; larger, I thought, than average. He seemed well and husky - not old as I would have expected one of the three Nephites to look."

(signed) Susanna P. W. Shurtz.

Mr. W., age 79 years, says:

I. "Parents were members. I know no other religion."

II. "I was promised in a blessing upon my head that I should pray for and administer unto the sick and they would recover. I testify that this promise has been fulfilled many times. Brother B. and G. and myself were once called to the bedside of the wife of Brother Mc. When we arrived the room was full of people and many of them were crying, and Brother Mc. said, 'It is too late. She is dead. If you had only come sooner you might possibly have saved her.' We examined Sister Mc. and found no pulse beat whatsoever. I felt that even now she could be restored by the power of God through our administration, and Brother Mc. said 'Oh, Brother W., can't you do something for her? I can't stand it for her to die'. We requested that all but the husband and those who were going to pray for her leave the room. Then Brother G. anointed her head with olive oil and we three placed our hands upon her head and I sealed the anointing. In my prayer I promised her she would live. Just as we said 'Amen' and removed our hands from her head, Sister Mc. took a deep breath, and sneezed several times and revived. She rapidly recovered and never suffered a similar attack of sickness.

"You may permit me to tell another experience. Brother F. had had heart trouble and other complications and had been under the doctor's care for months. The doctor had passed an opinion that he could not live long. I was requested to come to his home and administer to him, which I did. Following the administration he recovered very rapidly and was soon well. Dr. M. admitted it to be a miracle in his judgment and repeated the statement for years.

"One more outstanding case I recall is that of a six-months old baby of brother B. I was called in to administer to it. When we arrived we found the babe with its eyes set and the palor of death upon it. There was not the slightest sign of life to be observed, those who were present at the bedside before our arrival stated that the

death rattle in its throat was very evident just before the signs of death appeared.

"The father requested that we pray for the child, anyway, which we did. Following our administration the child's muscles and limbs twitched a few times, and the death palor changed into a pink glow of life and the baby sat up as best it could for its age - and lived."

Mrs. W., age 81 years, says:

I. "Through the teachings of my parents, through the power and influence of the spirit at testimony meetings."

II. "I have gained a testimony by trying to live my religion that I might receive blessings of the Lord in time of need. This has been granted me through the healing of the sick in my family, by the power of the Priesthood."

Mr. A., age 82, says:

I. "I was born in the Church. I have investigated a number of other churches and found them inferior to the L. D. S. Church and through my experience my testimony has been greatly strengthened."

II. "I have seen the sick healed almost instantly. I have heard the speaking of tongues and its interpretation. I have seen the Spirit of the Lord made manifest in many gatherings and felt His sweet and peaceful influence in His service until the testimony has come to me that I know that this is indeed the work of Jesus Christ."

Mr. P., age 83 years, says:

I. "I was born in the Church, and have made contacts with all of the church authorities from Brigham Young down to Joseph F. Smith and believe that they were inspired of God.

II. "My testimony has been strengthened by the prophecies of our church leaders and their fulfillment, and by the lives of these men.

"I remember Brigham Young to be a man of great magnetic charm. He was deliberate, kind and honest, yet in defense of truth he was a lion.

"John Taylor was reserved, cultured, dignified and had a better command of English than did President Young. His outstanding characteristic was his spiritual magnetism.

"Wilford Woodruff was a good councilor and advisor and very approachable. He allowed no frivolity. His was the atmosphere of earnest business. He condemned evil without

evasion. He was well-informed and had very strong convictions. He had a wide range of interests. He stressed great confidence in God. He had great powers of discernment. Some church members opposed in sentiment and belief his Manifesto regarding polygamy.

"Lorenzo Snow was less intimately known to me than some of the others. However, I knew him to be fatherly, kind and considerate in advice. He was very quiet by nature and more reserved than President Taylor. The latter had the spirit of aggressiveness and dynamic power. President Snow reflected the spirit of meekness and humility.

"I knew President Joseph F. Smith, intimately, and as boys together we often herded the milch cows on the range. I knew him to be militant, impetuous, and easily aroused over Church persecution. He was a champion of the weak and always wanted to defend a weaker person who was being bullied. In later years his nature became mellowed and full of love and extremely sympathetic. He was always a champion for truth. He has been called the "Prophet of Righteousness" which I know to be an appropriate title.

"The lives of these men and their teachings have always made a great impression upon me and strengthened my testimony. I also have seen the sick healed and know that my prayers have been answered time out of number."

Mr. S., age 83 years, says:

I. "Because parents were members. Brought up in the Church."

II. "I have seen many cases of healing of sick through administration. Saw dead child of Ann Campbell restored to life. Heard people speak in tongues and interpreted it. Deliverance from the crickets in answer to prayer by seagulls was witnessed. Have gone through many hard times when food was scarce. Have gone without eating flour bread for five months and have seen the time when we earned 3/4 of a pound of flour per day for hard work of 10 hours."

Mrs. C., age 83 years, says:

I. "Born and raised in the Church."

II. "I have seen sick helped by administration. Have had my prayers answered and my daughter was healed through prayer."

Mr. W., age 85, says:

I. "Through the power of the priesthood in healing the

sick. Promptings from the Lord and in heeding them have been protected from harm."

II. "I believe this is indeed the true church of Jesus Christ through prayer in healing the sick, experiences which I had while on my mission when tempted by the adversary. On one occasion we saw Satan in open vision and rebuked him from the home of an L. D. S. family. I felt that it was a testimony to us to show the difference between the power of God and that of Satan."

Mr. B., age 85 years, says:

I. "Because my parents were, and I know this Church best."

II. "Answer to prayer. I have heard people speak in tongues and heard the interpretation and I have seen the sick healed through administration of Elders."

The foregoing personal testimonies or experiences are classified below according to the frequency with which they are mentioned by the various age groups as in Table I.

The first group includes all those from 15 to 40 years of age, and will be designated hereafter as "Group A", or "A".

The second group includes all those from 41 to 70 years of age, and will be designated as "Group B" or "B".

The third group includes all those from 71 to 86 years of age, and will be designated as "Group C" or "C".

In group "A" (age 15-40) there are 15 testimonies recorded.

In group "B" (age 41-70) there are 19 testimonies recorded.

In group "C" (age 71-86) there are 12 testimonies recorded.

Following each composite or representative statement, which will be listed in descending order of their frequency, will be given the number from each group who made the statement and the percentage which that number is of the total number in each group.

I. Born in the Church, or my parents were members of the L. D. S. Church at the time of my birth, and parental and Church influences have made me a member. Twenty answered.

A, 4 or 27%,
 B, 8 or 42%,
 C, 8 or 67%.

2. The Priesthood in the Church is the power of God, and through it I have received certain blessings. Nineteen answered.

A, 5 or 33-1/3%,
 B, 8 or 42%,
 C, 6 or 50%.

3. Inspiration, faith, intuition, promptings and confirmation of right and truth. Eighteen answered.

A, 7 or 47%,
 B, 7 or 37%,
 C, 4 or 33-1/3%.

4. Sick healed through faith and the power of the Priesthood. Seventeen answered.

A, 4 or 27%,
 B, 6 or 32%,
 C, 7 or 58%.

5. Convinced that this Church is true by study, comparison, research, and investigation. Sixteen answered.

A, 7 or 47%,
 B, 7 or 42%,
 C, 1 or 8%.

6. Belief in the divinity and validity of this Church by seeing the sick healed in answer to prayer. Sixteen answered.

A, 8 or 53%,
B, 6 or 32%,
C, 2 or 17%.

7. Received personal guidance and divine aid in answer to prayer. Sixteen answered.

A, 5 or 33-1/3%,
B, 5 or 26%,
C, 6 or 50%.

8. Am a member of this Church and accept it because familiar with its doctrines, and know no other. Fourteen answered.

A, 4 or 27%,
B, 6 or 32%,
C, 4 or 33-1/3%.

9. Evidence of truthfulness of this Church seen in prophecies, teachings and patriarchal blessings of Church authorities. Thirteen answered.

A, 5 or 33-1/3%,
B, 4 or 21%,
C, 4 or 33-1/3%.

10. As a church member have been prompted, warned and otherwise led by the Still Small Voice. Eleven answered.

A, 4 or 27%,
B, 4 or 21%,
C, 3 or 25%.

11. Doctrines of this Church appear most reasonable, practical, constructive and idealistic. Ten answered.

A, 5 or 33-1/3%,
B, 3 or 16%,
C, 2 or 17%.

12. Believe this Church is true because of confidence in parents in their teachings and integrity. Nine answered.

A, 3 or 20%,
B, 4 or 21%,
C, 2 or 17%.

13. Best and most progressive plan of salvation is offered by this Church. Eight answered.

A, 5 or 33-1/3%,
B, 3 or 16%,
C, none.

14. Testimony gained by hearing others bear their own testimonies. Seven answered.

A, 3 or 20%,
B, 3 or 16%,
C, 4 or 33-1/3%.

15. Witnessed speaking in tongues and prophesying. Seven answered.

A, none,
B, 3 or 16%,
C, 4 or 33-1/3%.

16. External evidence - as discoveries, etc., to prove Book of Mormon, hence truthfulness of Church claim. Five answered.

A, 2 or 13%,
B, 3 or 16%,
C, none.

17. Witnessed dead restored to life by faith in God and through power of priesthood. Five answered.

A, none,
B, 3 or 16%,
C, 2 or 17%.

18. This Church affords greatest plan for eternal growth of individual. Five answered.

- A, 3 or 20%,
- B, 2 or 10%,
- C, none.

19. Abiding sense of securing and satisfaction as a result of Church membership. Four answered.

- A, 3 or 20%,
- B, 1 or 5%,
- C, None.

20. Visions and spiritually significant dreams. Five answered.

- A, none,
- B, 3 or 16%,
- C, 2 or 17%.

21. Testimony of Church's divinity gained through Church duty and service. Four answered.

- A, 3 or 20%,
- B, 1 or 5%,
- C, None.

22. This Church is organized nearest after the pattern of the primitive church. Three answered.

- A, 3 or 20%,
- B, None,
- C, None.

23. This Church offers the greatest opportunity for service. Three answered.

- A, 3 or 20%,
- B, None,
- C, None.

24. This Church offers the greatest solace, comfort and hope in time of sorrow. Two answered.

- A, 1 or 7%,
- B, 1 or 5%,
- C, None.

25. Lives of our pioneers a source of inspiration.

Two answered.

A, 2 or 13%,
B, None,
C, None.

26. This is the only church having divine authority.

One answered.

A, None,
B, 1 or 5%,
C, None .

Data interpreted:

A careful study of these data for each group indicates the frequency with which individual members of the group responded to each of the general statements. They also indicate the percentage of response to the total for each group.

These data also show comparisons between the three age groups in the nature of their responses. There is a rather uniform agreement between the groups in the first four statements. However in the fifth statement group A shows a higher percentage, with B occupying a mid-way position and C very low. This reaction is logical. It would be assumed that A and B would look to concrete reasons for their conclusions, and that greater opportunity is given them for study and comparison now than formerly afforded to C.

Statement six shows A's percentage high; attaching evidence for the Church's validity upon seeing the sick healed. This at first may appear rather paradoxical. It might be expected that A and B would assume that others -

not members of their church, might receive answer to prayer as well as they without its being of any value as evidence that any church was true or false. Yet favorable prejudice may incline them to accept that as evidence for want of a better one.

Statements seven to ten inclusive indicate uniform reaction of A, B and C. To the eleventh statement A shows a high reaction, again indicating that reason and study carry weight in the younger age groups. Agreement among A, B and C groups is found in statement twelve. This factor holds true in general for any church.

Statement thirteen shows A high, B average and C nothing. No doubt younger minds look toward pragmatic values in Church as well as business.

The fourteenth statement indicates uniform responses as might be reasonably assumed.

In the fifteenth statement A is none, B average, and C highest. Since that experience is extremely rare as church history shows and perhaps not so common now as formerly, there are two reasons for this reaction. First, a longer period of time had been had by B and C in which to witness the experience and, second, less opportunity now than formerly for A to witness it.

Statement sixteen stands with A and B high, looking for concrete data, and C depending less upon that type of data than religious experiences felt in the past.

Seventeen shows A none, but B and C high. This

situation like statement fifteen calls for the same answer.

Statement eighteen shows A and B average and C none. Younger minds demand righteousness in terms of intrinsic values.

The nineteenth statement stands with A high, B low and C none, again indicating modern and younger-minded trends away from the vigorous or violent ecstatic experiences toward more analytical mental responses and more sober judgments.

In statement twenty we may expect the result to be quite the reverse due to the opposite nature of question nineteen, with A none and B and C equally high.

A scores a high percentage in the twenty first statement, with B low and C not reporting. The two latter groups seem satisfied with their own private sources of evidence rather than looking to satisfactions that come as a reward for joyful work well done.

The twenty-second and twenty-third statements have A very high as compared to B and C. They repeat the idea contained in statement twenty-one for the same reason.

Statement twenty-four has A high with no key to the reason. It would be logically assumed that B and C normally would have experienced more sorrows within a greater life's span than A, and then too, older people find less mundane interests to comfort and distract their minds than A does. As years advance an individual often takes solace and refuge in religious hopes and aspirations. It is probable that A

looks to a variety of minor reasons both from sources of reason and religious emotional experiences, for causes to explain his church allegiance rather than attempting to explain away all his problems by reason of one, or but few more intense or outstanding experience often irrelevant to the situation at hand.

Statement twenty-five gives the only score to A. In this group lie the hero and ideal worshippers.

Statement twenty-six contains one score only, and that in B.

One reason why it did not score higher in all three groups was because this question was previously asked in another part of the questionnaire and to avoid repetition it was not mentioned in this section.

The reader may recall that in an earlier part of this survey in Table I, question 10: "The Latter-Day Saints have the only true church wholly free from error," forty-eight answers were "yes" and two were "no", which indicates more fully the attitude taken by A, B and C groups collectively to the last question.

CONCLUSION

While employed in the work incident to this study the writer has been cognizant of a marked degree of sincerity and integrity of those interviewed.

To determine just what religion exactly is, and how it may be most adequately measured is a problem the writer shall not presume to answer fully.

The people of Escalante have shown their loyalty to their religion in many concrete instances. Eighty of their young men and women have gone into the mission-field and gratuitously rendered service for a period of two or more years, at an aggregate personal cost to themselves of about \$65,000.

They and many others have rendered equally gracious and faithful service at home, with no other hope of reward than the satisfaction which comes to them through service, and the future hope of well done, good and faithful servant.

Their religion seems constructive, tolerant and satisfying. They never seem disturbed at other religious doctrines which are contrary to their own belief.

A seeming sense of security prevails. In response to the question, "What would you likely do if you were to renounce your present religious allegiance?" The answer would come: "To whom else could we go, we must have the words of eternal life, and we believe and are sure that this is the work of God."

When pressed for a reason why they believed certain things, the answer would likely be that their knowledge of certain definitely known realities could not be conveyed to another by definition, that it was not so much of this or that, or whence it comes or whither it goes. (1)

Their religion has given to them hope instead of fear, inspiration instead of despair, good instead of evil, love instead of hatred, and if there be anything virtuous, lovely, or of good report or praiseworthy, they try to seek after these things.

They did not attempt to argue their point of view, or reason the writer into their own private notions, as to what religion is or should be, with its concomitant verities, immortality, God, eternal bliss, or what have you. Life and its experiences have taught them that all of life's meanings cannot be vocably expressed. (2)

(1) "It lies in that department of life beyond reason. Reason can go a considerable distance, and then we know it can go no farther. Yet there is evidently in that non-rational beyond, a region of unmeasurable distances. This region is part of our experiences, part of our lives. We know it and we can talk about it, but we cannot reduce it to hard exact terms. It is not irrational. It does not contradict reason; but there is a quality of life, as real as a mathematical demonstration, for which reason is quite inadequate. The faculty by which we understand this quality in life is more than emotion, more than feeling. We cannot dismiss it with an inferior word. It is the land beyond the mountain. It is a land to which some men go, to which all men may go; but no man can make clear to one who has not gone to it what that country beyond the mountains is." - I.N. Carver, "Religion and Modern Life."

The problems of life are more than problems of knowledge, they are problems of motives, attitudes, desires and aspirations. The world is governed more by emotion than by thought, before we may be certain that knowledge is rightly used we must see to it that the right attitudes, desires and determinations are diffused among mankind.

(2) "You can never convince another of the truth of immortality any more than you can of the existence of God, by mere intellectual arguments or by any amount of external arguments or by any amount of external evidence. The reality, whether of God or immortality, must be perceived within. That is to say, it must be personally experienced if it is to hold a vital place in one's life and thought." -Jacob Helder, in "Greatest Thoughts on Immortality."

RECOMMENDATIONS

All the data contained in this study point to the fact that the people of Escalante are sincere and loyal to their beliefs, but there seems to be a strong general belief in the traditional doctrinal point of view of the Church. Many of the doctrines held at present are inconsistent with present discovered facts, and at variance with present Church opinions generally.

It is the writer's sincere belief that a new and keener interest needs to be taken by both old and young alike in education matters, both from Church and State sources.

Parents should insist that their children finish high school, and then put forth every effort to send them away to college, rather than to allow them to become as Whittier says, "Fixed like a plant to one peculiar spot, to draw nutrition, propegate and rot."

Industrially, Escalante has for some years past reached the saturation point. If her sons and daughters are to meet the problems of life happily and successfully, she must look to the proper religious and educational teaching of her people, both young and old.